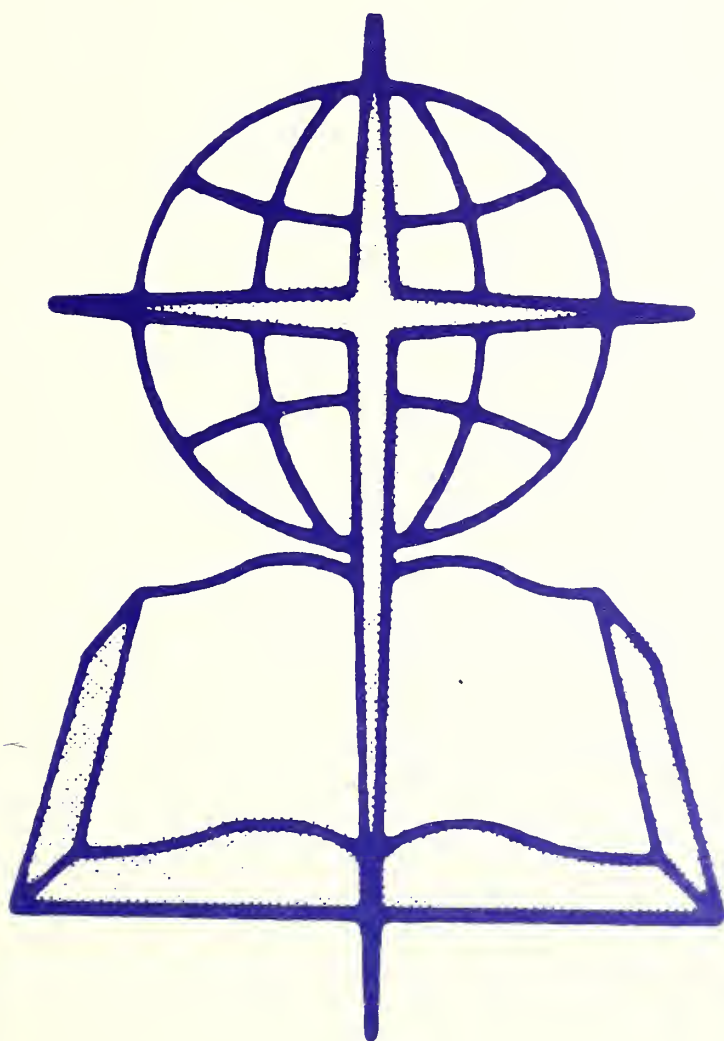


*History*  
*of*  
***RICHMOND HILL BAPTIST  
CHURCH***

***1889 - 1989***



***A CENTURY OF SERVICE***

***FOR CHRIST***

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**A TRIBUTE  
TO  
RICHMOND HILL BAPTIST CHURCH**

*Richmond Hill - shining as a Lighthouse for Christ over the last one  
hundred years,  
and those She's guided to His Port hold Her forever dear.*

*Richmond Hill - a place where one can find the right Path when they've  
seemingly lost the Way,  
a place one's soul can find strength, courage, and hope to face each  
challenging day.*

*Richmond Hill - a place where God's people can gather to pray, laugh,  
and share,  
a place where it's easy to find love and the warmth of those who  
truly care.*

*Richmond Hill - a place where one can grasp the hand of a cherished  
friend,  
both knowing they are possessors of a Life that death cannot even end.*

*Richmond Hill - a place that is able to enrich one's life during our  
sojourn here on earth,  
by pointing to the One who gives and makes the living of life of much  
greater worth.*

*Richmond Hill - a place where one can bring their joys, hurts, and tears,  
a place where one can find calm and comfort amidst life's  
storms and fears.*

*Richmond Hill - a place where young and old alike are taught the Christian  
life is the best life to live,  
and that the measure of one's life is not found in what we have, but in  
how much we give.*

*Richmond Hill - for a century now She's been God's sheltering tree for  
many a weary and seeking heart,  
and as the present merges into history She'll continue the life of  
Christ to others impart.*

## ACKNOWLEDGEMENT

*This historical sketch is by no means an attempt to cover in minute detail the history of this historic and noble church. Such a task would require a large volume. The purpose of this historical sketch is, as Richmond Hill Baptist Church celebrates her centennial anniversary, to attempt to instill within each member a greater appreciation of the Church's spiritual roots and rich heritage. It is sincerely hoped that each reader will learn from the church's past, and that what is learned will result in a life of greater faithfulness to Christ and His Church. May it be stated at the outset, any omission of persons, events, or misinformation found within these pages are unintentional and apologies are offered. Thanks to all who were consulted and helped in the compiling of information that has found expression in the pages that follow.*

## PREFACE

*The birth of a new life is always an exciting event for those involved. When new life first appears it is impossible to calculate the influence and impact that that life will have on persons as the present becomes history. An influence and impact it will have, though.*

*In the pages that follow, an attempt will be made to show how in 1889 the birth of a new life, a church - Richmond Hill Baptist, Rt. 1, Boonville, North Carolina - came about, and how it has affected and is still affecting persons lives today. There was no way those pioneer, visionary Christians could have known the impact the birth of Richmond Hill Baptist Church would have on those who would come under her influence. Only eternity will reveal the far reaching impact she has had for the cause of Christ.*

*May each reader of these pages realize we have the privilege of being a part of history, yet at the same time creating history. We have the privilege of being a part of that life begun in 1889. We have the privilege of continuing to pass on that life that it might impact others for Christ.*

*No doubt the birth of Richmond Hill Baptist Church was an exciting event in the lives of those first involved. It is our task to not let that excitement die.*

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*All the information found within these pages was taken from the church minutes that began with the first organizational meeting on March 30, 1889, Associational Minutes, "Oral tradition", and live witnesses.*

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# THE HISTORY OF RICHMOND HILL BAPTIST CHURCH

*The word "church" comes from a Greek word that means "a called out assembly". This called out assembly, the church, is made up of those who have committed their life to follow their risen Leader, Christ. Without the Church, Christianity cannot continue to exist. As the eloquent British theologian P.T. Forsyth has written, "A brotherhood dies out which never meets: it has no father, no focus, no force". Every individual church must be a concrete demonstration of the Savior it claims to serve if Christianity continues to thrive. Churches are begun in order that they might be an incarnation of the Redeemer and the embodiment of His love. Such was the reasoning behind the formation and the establishment of Richmond Hill Baptist Church.*

*To say the least, the founding of Richmond Hill Baptist Church is truly an interesting story. Thanks to excellent and detailed minutes recorded concerning the founding of the church, we have valuable information regarding the church's organization and early beginnings.*

*From the first minutes of the church, recorded by J. G. Burrus, we find written: "The brethren and sisters meet at this place, <sup>1</sup> March 30th, 1889*

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<sup>1</sup> No one can verify with certainty as to where "this place" actually was, as the minutes don't record the exact location. "This place" could have been someone's home or barn. "Oral tradition" says they possibly met in a one room school or store until they could construct a permanent place of worship. Meeting outdoors was not an uncommon practice in those days, so they could have simply met outdoors for the first few months providing the weather permitted it. This is possible for some of the early minutes recorded state that there were times they could not meet because of "the inclemency of the weather." However, the actual answer to where they met for the first few months may never be known, since no one is alive who can verify the location with certainty. No doubt, though, "this place" was in the vicinity of the present church site.



*for the purpose of organizing a new church, and after preaching (by E. J. Adams) the letters were read and they entered into the organization. The following brethren and sisters presented letters from sister churches for membership: A. W. Turner, Mattie Turner, A. V. Poindexter, Elliza A. Poindexter, Columbus R. Poindexter, Emma Shugart, M. P. Poindexter, W. R. Cranfill, S. A. Cranfill, N. V. Poindexter, Cora Swaim, C. C. Shugart, A. V. Turner, Mammie Turner, and I. L. Shugart". Of those presenting letters, "Bro. T. D. Casstevens made the necessary examination" of their Christian experience to see if they were qualified for membership.*

*Most of the charter members were former members of Rockford Baptist Church, which is located "across the Yadkin River in Surry County". It seems that the Rockford Baptist members living in Yadkin County had trouble getting to church at times because of the high water, and they desired a church nearer to their homes.*

*At this organizational meeting the church covenant,<sup>2</sup> articles of faith, rules of decorum and a constitution were read and adopted. Then "on motion of A.V. Turner, the church was named Richmond Hill". The name "Richmond Hill" was most likely derived in honor of the Richmond Hill Law School, established in the early part of the 19th century by Judge Richmond Pearson. The school still stands today, having been restored, and is located about one and one-half miles north of the church.*

*Also, at the organizational meeting A. V. Turner was elected as church clerk, A. V. Poindexter as treasurer, and I. L. Shugart and A. W. Turner were chosen as the first two deacons. "On motion, the body adjourned" until Sunday morning, March 31st at 10 o'clock."*

*"Sunday morning, (March) 31st at ten o'clock, the church met" and the two deacons were ordained. They were given the task of calling the first pastor. Also, "on motion, a Sunday School was organized by electing brethren H.A. Swaim Superintendant and N. V. Poindexter Secretary." At the first Sunday service, the church's first collection "was taken amounting to 87 cts."*

*On "Sunday, June 30th, the church was called together for the purpose of electing (its first) pastor. The result was unanimously in favor of Elder J. T. Jenkins." Rev. Jenkins "publicly announced that he would accept the call...and Saturday before the fourth Sunday in each month was adopted as our regular day for church meetings."*

*At the business meeting of July 27, 1889 "Bro. Shugart moved that the clerk prepare a letter requesting admission into the Yadkin Baptist Association." Old Associational minutes record that on August 15, 1889 at the 99th Annual Associational Meeting held at Island Ford Baptist Church: "On motion an invitation was extended to newly constituted churches to join this Association. Richmond Hill presented her letter and was received into the Association." The church pledged to give \$5.00 for Associational and State Missions. Ever since its reception in the Association, Richmond Hill has been a leading church in its giving - a quality that was begun back in 1889 and has been maintained ever since.*



*The infant church was quickly moving forward. All they needed now was a permanent structure in which to meet. God was truly blessing the step of faith these men and women had exhibited in organizing a new church, as J. V. Fleming gave the members a one acre plot of land on which to build. This is the same land as the present church site. The members, thankful for the donation of land, began working diligently to construct a building where they could have a permanent place for worship. It didn't take them long to erect Richmond Hill's first "church house," which was dedicated on Christmas day 1889. "Surrounding churches (were invited) to the dedication of the church." The day was another milestone in the life of the young church. It was a day filled with preaching and testimonies. "Elder W. G. Brown preached the dedicational sermon."*

*As the young church of Richmond Hill, still less than a year old, entered the new year of 1890 they now had their own place of worship, a pastor and a membership, according to old Associational minutes, of 30. The "hour for preaching (was) changed from 11 a.m. til 2 p.m." but was still held on the fourth Sunday of each month. Preaching was held once a month, but Sunday School was held weekly.*

*From the minutes of February 22, 1890 we see the members of Richmond Hill establishing a principle that has characterized its members since; that of reaching out to others in time of need. "The church agreed to pay \$3.00 for the relief of the widow of the dead Brother T. D. Casstevens." The church later even helped buy a monument for his grave. A hundred years of following the example set by those early brothers and sisters of unselfishly giving of themselves to help others in their time of need, is one of the secrets of why God has so blest this church down through the years.*

*In the early months of 1890 Rev. J. T. Jenkins left as pastor. While the members were no doubt sadden by his departure, they were also appreciative of the work he had done in guiding and leading them through their first year of organization.*

*The church, eager to advance for Christ, quickly called another pastor. On June 27, 1890 "the church went into election for pastor. Elder E. J. Adams was unanimously elected pastor." He would be pastor until the turn of the century. The church took "a subscription to ascertain the amount (that) could be raised for pastor's salary. List amounted to \$32.00 (a year)." A meager salary by todays standards. While many of the preachers in that day preached at several churches, the total monentary income was small. However, instead of money, eggs, milk, butter, hams and the like were given them. These products were plentiful in farming communities even when money was not. Of course, the minister usually had other means of support which would provide sufficient income.*

*On October 24, 1890 "a committee of five were appointed to select and buy land for a graveyard near the church." Those early brothers and sisters need to be commended for their foresight to provide for the inevitable. Records indicate that in November of 1890 a small section of land was secured for cemetery use and "the land cleared off." That small section is surmised to have been the front middle of the present cemetery site. On April 23, 1909 the church purchased about an acre of land from S.D. Poindexter to be used for additional cemetery space. That tract of land "containing one acre more or less," and the portion secured in 1890 make up the present graveyard site. The church paid in 1909 \$15.00 for that one acre plot of land. To help offset this expense, the church took up a special offering to help "buy (the) one acre of land for graveyard, (in)*

amount of \$10.25.” A deed was drawn up that included both portions of land and the 25 cents it took to record the deed was waived as a donation to the church.

Those early members took seriously their Christian life and wanted to be Christ’s example both individually and collectively as a church. On June 27, 1891 “a vigilant committee (was) appointed whose business it should be to look after the conduct of each member of the church.” While such committees have become uncommon today, it would do us well to be motivated by the same attitude behind the formation of such a committee; that is, the attitude of desiring to be loyal to Jesus Christ as His representative every day and in every area of our life. The “vigilant committee” took its job seriously, as old minutes record instances where people were reprimanded for conduct unbecoming of a follower of Christ.

From old church and Associational minutes we find the young church beginning to grow as it entered the final decade of the 19th century. People were joining by letter and requesting baptism. For example, the “protracted meeting” (what we now call revivals) of August 1892 saw “the confession of some eight souls.” The protracted meetings almost always, as minutes record, “saw a good interest among sinners” and found many of them coming to know Christ as their personal Savior. Of course, baptismal services were held at the Yadkin River.

The Sunday School enrollment in 1892 was up to 78. For the year, \$6.00 was spent on Sunday School material. Those days are gone forever! One dollar was given to state missions, one dollar to home missions, \$1.55 to the Baptist Orphanage, and \$34.05 was given to all mission endeavors.

*In 1893 the church membership was up to 35 and the Sunday School enrollment up to 83. Richmond Hill continued to be mission minded, as the Associational "delegates pledged themselves to try to raise one cent per month for each member...for foreign missions."*

*By 1895 the church membership had climbed to 52 and the Sunday School enrollment was approaching 100. That year eight were baptized and eleven joined by letter. God was truly blessing Richmond Hill. In the early years, as was then true among most churches, the pastor was voted on annually. However, Rev. Adams was doing such an excellent job that in June of 1896 when the church "went into election for pastor...Rev. E. J. Adams was elected pastor indefinitely."*

*In November 1895 the church "elected (a) sexton, Bro. P. Coram. He is to have \$2.00 per year for his service." Today's sexton's salary has risen somewhat, having increased 213,000% since 1895! How would you like to have a pay increase like that?*

*By the end of 1897 the church membership had grown to 71 as decisions for Christ continued to occur. The revival in the fall of 1897 saw "24 additions to the church and general revival."*

*The church continued to take a hard stance against sin and to take living for Christ seriously, as in April 1897 three members were dismissed for "dancing, drunkenness, profanity, and fighting." In September of 1897 "the church withdrew fellowship from (two members) for fornication and adultery." A dismissed member was allowed to return when genuine repentance for their misconduct was expressed and shown.*



*Times may change, but there will always be those within the church whose commitment to Christ is lax. One even has to wonder, if people were dismissed today for sinful living and behavior unbecoming of a Christian, would there not be times in all our lives that we might find ourselves without a pew to sit on!*

*In 1898 the church experienced its best year since its birth. The Sunday School enrollment rose to 107, as 27 were baptized and 11 joined by letter. In April of 1898 a "collection was taken for painting the church. Fourteen dollars was received." After "painting church 15 cents (was) left over for lamp oil."*

*As the last year of the 19th century dawned, the minutes record that Pastor Adams had health problems that hindered him on numerous occasions from being present when the church met. Because of his failing health, in June of 1899 the church "voted to elect a pastor if Bro. Adams health will not admit of his filling the place." Regaining his health, although not in full strength, "Bro. E. J. Adams was reelected pastor" in December 1899.*

*It needs to be mentioned, that it was not always easy for a preacher to get to the church on Sunday. Early pastors lived outside the community and to get to church they often had to ride a horse or drive a horse and buggy. Instead of paved parking lots, there was a patch of trees in back of the church where they, along with the members, could hitch their horse. If the weather was inclement, bad roads might not enable the preacher to come at all. There were times when later pastors would ride the train to Rockford, cross the Yadkin River on the ferry, and someone from the church would be there to pick them up. Of course, as cars became more*

*plentiful and affordable, and roads become better, travel was made easier. Times most definitely have changed!*

*As the 19th century came to a close, Richmond Hill had 133 on roll in Sunday School.*

*As the 19th century gave way to the 20th century, Richmond Hill entered the new century a thriving church. Just eleven years after being received into the Yadkin Baptist Association, the church was honored by hosting the 110th Annual session. On Thursday August 16, 1900 "the one hundred and tenth Annual session of the Yadkin Baptist Association convened with Richmond Hill Church." After a four day meeting, those attending expressed their "heartfelt thanks to the church and community of Richmond Hill for their courtesy and hospitality during this session of our Association."*

*While it has been almost 100 years since Richmond Hill hosted that Annual session, the courtesy and hospitality exhibited on those hot August days in 1900 can still be experienced within the church and community today.*

*Hosting the Annual session was a highlight during 1900, but the year had its sad moments as well. Rev. Adams departed as pastor in September of that year. The reason is not stated, but from reading the minutes it was no doubt because of his reoccurring health problems. Rev. Adams had come to the church when it was a year old, and after a ten year pastorate had led the church in growth, maturity, and stability. His departure was no doubt a sad occasion.*



*The pastoral baton passed on to J. T. Kirk, who we find as pastor in November of 1900. Rev. Kirk only stayed until June 1901. On June 8, 1901 "Rev. E. W. Turner was unanimously elected by ballot" as pastor. For reasons not known, Rev. Turner remained as pastor only until December of 1901. It is known from old Associational minutes that many of these preachers pastored several churches at one time and often times would have to drop a church or two to keep from overextending themselves. The church voted to extend an invitation to Rev. E. J. Adams to again be their pastor, but he declined the call.*

*The church was without a regular pastor from January until March 1902. Rev. C. H. Stone begin preaching in April on a regular basis and was "unanimously elected" as pastor in July of 1902. Brother Stone remained as pastor until March 31, 1903 when "the clerk was ordered to notify Bro. Stone that we would call someone else to preach for us." No reason is stated as to why he was not asked to continue as pastor.*

*Richmond Hill was experiencing what many churches experience after a lengthy pastorate like that of Rev. E. J. Adams. After a lengthy pastorate a church will often experience some disorientation as new adjustments are made. With three pastors in less than three years it was hard for the church to maintain the stability that had been established under Rev. Adams. The church needed some one to restore that stability.*

*On April 11, 1903 the church once again "elected Brother J. T. Kirk as pastor for twelve months." Having been pastor before (from Nov. 1900-June 1901), Rev. Kirk was already acquainted with the people, which proved to be an asset in helping provide the consistent leadership that would restore the stability the church needed.*

*Prayer, patience, and working together by the pastor and the members paid off, as a note from November of 1904 reads, "November 13 was the beginning of a series of meetings. The preaching continued 12 days. Eleven conversions and 6 additions to the church. Church greatly revived."*

*In 1904 we see the pastor's yearly salary had risen to \$50.00 and the value of the church property was \$450.00. That year \$56.10 was collected for all mission offerings.*

*The church, in support of Rev. Kirk's ministry, on May 13, 1905, "being the close of the pastoral year, the church unanimously elected Bros. J. T. Kirk (to continue) as pastor." Rev. Kirk, appreciative of their support, declined to give the church an immediate answer concerning another year. Sensing the work the Lord called him to do at Richmond Hill was complete, on July 7, 1905 he "resigned pastoral care of the church, his resignation to take effect immediately."*

*The church desiring consistent leadership, wasted little time in calling another pastor. July 7, 1905 the church went "into election of pastor. Bro. O. J. Martin is unanimously elected." Brother Martin would remain as pastor until 1908. Since no Associational reports were turned in for the years 1906 to 1908, we are lacking statistical information concerning the church during this period.*

*In February of 1906 we find the church sought to update its membership roll. They experienced then what churches have and always will experience, having people's names on the roll who seldom if ever attend. "On motion the church roll is to be revised (and updated). All members*

*residing in Yadkin Co. are requested to be present (when we meet) and each member present today is to notify absent ones." Delinquent members were given three months to come or write the church before their name was taken from the roll. If membership rolls were updated and revised today according to our attendance, would ours remain on the books or have to be taken off!!*

*Rev. Martin remained as pastor until at least April of 1908. Minutes record that he was pastor in April, but since there are no minutes from May-August of 1908, it's not known exactly when he left. He no doubt stayed until June or July since that was the time they annually voted on the pastor. The September 12th minutes of 1908 record that a committee was appointed "to look around and see who we can get as pastor."*

*Rev. G. M. Burcham was elected in November of 1908. He remained until September of 1910. Minutes record that cost of repairs to the church in 1909 were \$16.65 and \$9.70 was spent on the upkeep of the cemetery. The cost of repair and upkeep have risen somewhat since then!*

*It needs to be noted that Richmond Hill, which was then and always will be, made up of imperfect people saved by the grace of God, experienced from time to time what inevitably happens when people interact with one another: misunderstanding and disagreement. We know this can and does happen, but how do Christians deal with it? How was it dealt with in 1910? The minutes of April 2, 1910 record that a problem (it doesn't state what it was) arose "in our church." The "parties concerned agree to forgive one another and have no further trouble." Forgiveness. This is Jesus' method. If forgiveness worked in 1910, it will still work today. A church will either stand or fall depending on the members willingness to extend forgiveness*

*to each other. We can certainly learn a lesson from our past brothers and sisters in Christ.*

*On September 24, 1910 "Brother T. C. Myers was unanimously elected as pastor." He remained as pastor until July of 1912.*

*Revival meetings continued to be the chief harvest time of souls for the church. A "protracted meeting embraced the first week in December (1910) with an addition of five members to the church." The protracted meeting of "the first Sunday in September (1911) nineteen were added to the church."*

*In April of 1912 the church voted to appoint a committee whose job it would be "to look after buying a bell" for the church. The bell that was purchased is the same bell that today is found in the belfry of the present church. Dallas Hobson, Lewis Pardue, and Ben Jones used a pulley and rope, and not to mention a lot of muscle, to hoist the bell atop the church and set it in place in the belfry. Ever since, that bell has been a ringing witness in the community that it's time for Sunday School and worship to begin.*

*Sunday School enrollment in 1912 was 120 with an average attendance of over 70 for the year. Also in 1912, on July 27, "Rev. O. J. Martin was reelected as pastor for the next year." He continued this time as pastor until 1914.*

*In January of 1913 the church voted to keep an active and an inactive roll of church members. They decided "that the roll be called each meeting and those that failed to answer three meetings and does not give any excuse*



*the fourth, and living in reasonable distance of church, their name be taken off the church roll and put on a retired list." If the roll were called today each time we met, would a check or an "x" be put beside our name?!*

*June 13, 1914 found the church gathering for "our regular time for pastoral election. Rev. T. C. Myers was elected" as pastor again. Sunday School enrollment during these mid-teen years remained fairly constant, around 100. A "series of meetings begun the second Sunday in November (1914) found an addition of six by baptism and four by letter."*

*After 25 years of existence as a church, there is a one sentence notation dated December 12, 1914 that states the church was "united." After 25 years of highs and lows, unity existed because it was still anchored in the One who had brought them together back in 1889. For unity to exist in any church of any era, it must be centered in the One who brings us together - Christ.*

*The year 1916 found two members of Richmond Hill called to preach the Gospel. "A. B. Smith was granted license to preach the Gospel" on January 8, 1916, and "Brother Romie Adams was granted license to preach the Gospel" on June 10, 1916. Through the preaching of these two men the influence of Richmond Hill would extend into many other lives. Brother Smith could do more than preach and patch up peoples lives, for in December of 1916, he "was appointed to patch up the church roof"!!*

*Rev. Myers remained as pastor until July of 1918. July 13th of that year "Brother L. W. Burrus was elected pastor of the church." At the revival meeting in August of 1918 "there was eight professions and one joined by letter." The spiritual health of the church seemed to be doing fine, but an*

out break of influenza in the fall of 1918 caused there to be "no church conference in October and November on account of influenza."

In April of 1919 the church roof needed covering and the minutes record "the good people gave liberal and the church has been covered and paid for. The expense being about \$100." That statement is still true today. Giving liberally is yet a trait of the good people of Richmond Hill.

Brother Burrus stayed as pastor until September of 1918. November 8, 1919 saw "Brother R. P. Coram elected pastor for the balance of the year." Rev. Coram remained as pastor until July of 1920, when on July 10 "Brother D. G. Reece was elected pastor." Rev. Reece would remain as pastor for the next four years, until July of 1924.

At the service of November 13, 1920 an appeal was made to send money to the orphanage home. "An offering (was) taken and 25 dollars collected was sent to the orphanage at Thomasville." The church minutes record that collections for the orphanage were frequently taken. It seemed to be a favored offering. From associational minutes the church gave liberally to the orphanage home during the 1920's. Not only was money sent, but blackberries were often picked and canned, and then sent to the orphanage. Associational minutes from the 1920's show the church also supported well, foreign, state, and home missions.

Sunday School enrollment in the early 1920's continued over 100. It was 122 in 1922, 121 in 1923, and 115 in 1924. It can be seen the church maintained a stable enrollment, which was good for a rural church. Attendance would often fluxuate because some members were tenant farmers and when they moved from one community to another, they would



*move their membership to the church in the community where they lived.*

*In the revival meeting of November 1921 the Lord usually blest as "the meeting closed with 18 conversions and 17 additions to the church." The revival meeting of 1923 saw "a great revival take place, there being ten conversions." The revival of 1923 was conducted by Romie Adams who had been called to preach while a member of Richmond Hill (1916). That is a good example of a life having been touched by the church reaching out to touch others.*

*It needs to be noted that during this time, revivals were often times held during the daytime hours, sometimes as early as 11 o'clock in the morning. School would let out and the students would walk to the revival meetings. The school, at that time, was only about one quarter of a mile from the church. The old Richmond Hill School still stands today, now serving as a barn on Pendry's Dairy Farm. When services were over, the students would return to their desks to finish the school day. People would even stop their work in the fields in order to attend. It is little wonder revivals had the harvest of souls they did! There needs to be a longing in our hearts to see revivals of today produce such fruit.*

*With the departure of Rev. Reece in July of 1924, the church met "Saturday night August 17, 1924...for the purpose of electing a pastor. Brother R. E. Adams was elected pastor." During Rev. Adams' pastorate, which was a little over a year, the Sunday School enrollment reached a high of 150. The increase in enrollment was helped by the revival in November of 1925, which saw "14 conversions with 14 additions to the church."*

*From the church minutes of May 3, 1925, we find the church gathering for "preaching Sunday evening at 2 o'clock, which was our yearly communion service." Communion, in many churches, was an annual event held around May and each member drank from a common cup. Members not only drank from a common communion cup, but they also drank from a common water dipper. Each Sunday morning a dipper and a bucket of fresh spring water was placed at the front of the church for anyone who desired a drink of water. Today members share the same water fountain, then they shared the same dipper.*

*Rev. Adams, though reelected for another year, resigned in November of 1925. On November 21, 1925 the church elected G. E. Burrus as their pastor. Rev. Burrus remained as pastor until September of 1934.*

*Sunday School increased to 162 in 1926 with the church membership up to 93. The pastor's salary was up to \$75.00 per year. The November revival of 1926 saw "19 conversions and 8 additions to the church." One attender of the revival, "Brother Burgus Cranfield had the misfortune of getting his house burned up while attending service. A collection was taken. Amounted to about 40 dollars." Richmond Hill was a church that not only sought to reach out to a person spiritually, but sought to reach out to support their brothers and sisters who were hurting physically and emotionally. That is still true today.*

*By 1928, the church membership had risen to 102. Average Sunday School attendance for the year was 75.*

*As the church entered the 1930's, the depression years, the enrollment remained stable. By 1932, though, the Sunday School enrollment had*

*increased to 169 and church membership was up to 139. This increase was due to the greatest revival the church had yet experienced. The revival held in October of 1932 resulted in "38 professions and 30 additions to the church."*

*While the revival of 1932 brought a plentiful harvest of souls, money during the depression years was not as plentiful. To help with the scarcity of money during these years, members of all ages would help pick blackberries and sell them for 8 to 10 cents a gallon to help the church through these financially tough times.*

*Rev. Burrus "offered his resignation" in September of 1934. During his pastorate, the church membership had grown to over 140 and 190 were enrolled in Sunday School. The church had steadily increased, with approximately 40 additions to both the church membership and Sunday School enrollment.*

*On September 22, 1934 "the church voted on Brother Elis Norman to be our pastor." Rev. Norman would stay as pastor for almost 14 years, until 1948.*

*With the church growing, additional room was needed. In the November 24th business meeting of 1934 "a building committee was appointed to see after doing some building to the church." The original church building had added to it two wings and four Sunday School rooms which were finished in 1935.*

*Found in the church minutes is a list with the names of approximately 50*

*men that records how much each volunteered of their time, talents, money, and materials to see the new addition completed. They proved that much can be accomplished when there is a binding and working togetherness. As well, one needs to always remember, that all we do for the Lord is not forgotten. Whether recorded in earthly minutes or not, the Lord records each act or deed done for Him in His heavenly minutes.*

*With the church growing, in February of 1935, both the pastor and sexton got a raise. The pastor was now making \$7.50 per month and the sexton, Luther Hobson, received \$1.50 per month! The church was frugal with its money, it could not afford to waste any. When the 1935 books were closed out there was \$11.45 left in the treasury. As 1935 came to a close, there were 166 members: 68 males and 98 females.*

*In July of 1936, the 21st and 22nd, Richmond Hill was the host church for the Yadkin Baptist Associational Annual Meeting. The members were honored to host the meeting in their newly remodeled building (which was listed at a value of \$2,500 in the 1937 Associational minutes).*

*On December 18, 1938, the "church called in conference to see about lighting the church." After almost 50 years of lighting by oil and gas lamps, the church got electricity. "The lights (were) turned on Wednesday night December 21." They were turned on just in time for Christmas.*

*While the church now had electricity, two wood stoves down at the front of the church continued to be the church's source of heat on those cold, winter Sunday mornings. Not until the fall of 1950, when the members moved into the present church building, were the wood stoves abandoned and replaced with a more modern heating method. Of course heat wasn't*

*the problem in the summer time, staying cool was. On hot, steamy Sundays, relief from the heat came in the form of raised windows and quickly moving hand fans which were donated by local funeral homes.*

*As 1939 came to a close, the church, after 50 years of holding up the light of Christ, had grown from 15 members at its birth to 216.*

*As the church entered the years of World War II, attendance remained fairly constant. The church bought a new piano in 1940 and voted in 1941 to give Floyd Miller \$2.00 a month to look after the upkeep of the cemetery. I wonder if we could get anyone to do it for that price today?!*

*From 1940-1944 revivals brought in 49 new members to the church. As World War II came to an end, the church membership had increased to 226. Not forgetting the young men who served in WWII to help keep this country free, on August 25, 1946, the church celebrated its annual Homecoming with "dinner on the grounds in memory of returning soldiers."*

*In June of 1948, "Brother E. C. Norman resigned as pastor." The membership had increased to 249. During his 14 year stay, the church had seen numerical additions to the membership as well as a new addition to the church building.*

*Rev. Norman passed the spiritual baton to Rev. A. C. Larrimore, who "was elected pastor" on June 26, 1948. Rev. Larrimore would also have a lengthy pastorate, which would last until the end of February 1961.*

*As 1948 came to a close, there was discussion concerning a new church*



building, as the members had outgrown the original building, even with the addition that had been done in 1935. On January 26, 1949, it was "voted and carried we build a new church at Richmond Hill." By March of 1949, "work had been started." As the work progressed, to help cut costs, men in the church helped with some of the construction.

After much work and patience, the members moved into the new church in the fall of 1950 and the trustees were "to go ahead, put the old church up at public auction and sell it." The old church building was bought by Burlie Crissman for approximately \$500. He tore it down, hauled the lumber away by horse and wagon and then used the lumber to build a house. The house constructed from the church's lumber still stands, being the small white framed house after you pass the home of Ross and Eloise Crissman.

The new church building was a place destined to be filled with both joy and sorrow. The first wedding in the new sanctuary found Rev. Larrimore uniting Judy Hutchens and Horace Ray Jester on December 3, 1950. The first funeral to be held in the new church building was that of Mrs. Nancy Virginia Davis on March 10, 1951. Those two "first" events in the new church, in a symbolic way, teaches us that the church is a place for members to bring their sorrows and share their joys.

Not long after moving into the new facilities, the enrollment (1951) in Sunday School, had increased to 230 and the church membership had increased to 287.

In October of 1951, seven ladies from Richmond Hill met with the Boonville Baptist Women's Missionary Society in hopes of forming their



own group. In November, some members of the East Bend WMU came to Richmond Hill and conducted a meeting. With the help of these two groups, a Women's Missionary Society was organized at Richmond Hill. The first meeting was held at the home of Mrs. Connie Hobson on January 17, 1952. Eleven ladies attended the first meeting. Officers were elected with Mrs. Connie Hobson being elected the first president. By the end of 1952 membership had grown to 29. The WMU has been a vibrant organization in the church since its formation.

It was not long after moving into the new sanctuary that the church was paid for. From the December 27, 1953 church minutes, we find this note, "We finished paying for our new church. In which every one is very proud of." The new church building, free of any indebtedness, was dedicated on May 29, 1954. A bronze plate on the front of the church is an ever reminder of this significant date in the life of Richmond Hill Baptist.

In January of 1954, the church "decided to start having preaching every Sunday for awhile." That "awhile" has continued until the present time. In January of 1956 the church "voted to buy an organ" to enhance the beauty of Sunday morning music, which was aided by the purchasing of "some new hymnal books for the church."

From 1954 to 1958, the church membership and Sunday School enrollment began to steadily increase, reaching in 1958, 345 church members and 338 enrolled in Sunday School. Under the 13 year pastorate of Rev. Larrimore, the members had built a new church building and seen a great increase in enrollment in both Sunday School and church membership. The church was, no doubt, saddened, when on, January 29,

1961, "he resigned effective the last of February 1961," but yet, thankful for his 13 year ministry.

The search for a new pastor began on June 14, 1961. The pulpit committee brought before the church "their recommendation of Rev. Harry Walker." "Rev. Walker began service as pastor August 1, 1961."

During Rev. Walker's pastorate, improvements continued to be made on the church grounds and to the church. A building fund was started with future plans to build an Educational Building. The Sunday School enrollment rose to 352 with weekly attendance hovering over 220.

In January of 1963, the church voted "to build a parsonage." In March "a recommendation (was made) from the building committee that the church buy Arnold Hobson's house" which was directly across the road from the church. After much discussion, the church voted to purchase the house to serve as the parsonage. Pastors in the past either owned their own home or provided their own place to live (e.g. Rev. Walker moved his trailer to the church).

On March 26, 1963, Rev. Walker resigned as pastor which became effective July 1, 1963. A pulpit committee was elected and they began searching for a new pastor.

Up through the pastorate of Rev. Walker, the church had been voting annually on the pastor, but on July 3, 1963, the church voted "to change pastoral election from annual to indefinite period." That is still the policy.

*On October 30, 1963, the pulpit committee recommended to the church they extend a call to Rev. Bill Denton to serve as pastor. The vote was in favor to call him. On January 1, 1964, as the church entered her 75th year, Rev. Denton "began serving as pastor." Rev. Denton and his family were the first to live in the newly purchased parsonage.*

*During this time, some small changes took place in the church that we now take for granted. For instance, we take for granted giving through the envelope system. Hasn't it always been done that way? Not so. The church didn't adopt giving through the envelope system until September of 1964. Also, the men of the church and community use to dig the graves of those who had passed away, but in November of 1965, the church decided that the digging of "graves be left to the funeral home."*

*While Rev. Denton was pastor, continued improvements and upgrading were made to the church building and grounds. Attendance in church and Sunday School remained constant and strong; several organizational and constitutional changes were made, which proved for the strengthening and effectiveness of the church; and the parsonage was remodeled in 1966. At this time, four rooms and a bath were added, a double carport, and the entire outside of the house was bricked.*

*With the parsonage remodeling completed, the planning committee, in 1967, began "getting plans ready for some additional Sunday School rooms and bath rooms." Bathrooms were needed, as up to this time, the restrooms were not at the end of the hallway, but at the end of the pathway!*

*The wheels were now in motion to build the Educational Building. However, during his pastorate, Rev. Denton didn't get to see the new educational building that was to be built become a reality. He resigned on August 6, 1967 to be effective August 27. He left Richmond Hill to fill the post of hospital chaplain at the hospital in Hickory, North Carolina.*

*The pulpit committee began its search for a new pastor and soon recommended Rev. Leon White to the church on March 10, 1968. He was unanimously elected and began his duties on April 14, 1968.*

*On August 18, 1968, the church adopted the plan "for the new Educational Building." John Hobson donated some land directly behind the church on which the new facility could be built. Work was begun in the fall of 1968. It was not long before construction was complete and ready for use. The building was dedicated in May of 1969.*

*In 1968 the church undertook the compiling of its first pictorial directory. The purpose behind the directory was "that the names and portraits of each family of our congregation will enable us to know each other better and will thereby serve to bring our church and community closer together." That is a worthy goal for any church. There are many members who still possess a copy of the first directory.*

*In October of 1969, the church was honored by being selected as the North Carolina State Grange Rural Church of the Year. At the North Carolina State Grange Annual Session held at Fontana Dam, North Carolina on October 19, 1969, the "Rural Church of the Year Award was*

*presented to Richmond Hill Baptist Church in Yadkin County” for exhibiting and demonstrating outstanding progressive Christian qualities as a rural church. An “engraved plaque was accepted for the church by Clinton D. Hobson.” The plaque now hangs in the church office as an ever reminder of this award. Throughout its history, Richmond Hill has sought to strive for and to maintain those progressive qualities that in 1969 resulted in being named rural church of the year. One thing is certain, Richmond Hill will always be “church of the year” in the hearts of those life has been touched by her.*

*Rev. White stayed as pastor until the last Sunday in August of 1970. While pastor, he instilled in the members an awareness and outlook on missions that remains until this day. Having felt called of God to the mission field, where he is presently serving in Argentina, he and his wife helped instill in the church a level of consciousness regarding missions, that by mission organizations and its mission giving seeks to help fulfill the Great Commission of Jesus: “Go ye into all the world.”*

*While only pastor two years, it didn’t take Rev. White and his family long to learn what every pastor discovers about the people of Richmond Hill: They are special people. In his resignation he stated: “Sarah and I shall always have a warm place in our hearts for each of you. You have done so much for us and have been patient and kind.” It is with mutual warmness that Rev. White, when chance arises, returns to the church to share his missionary work and experiences.*

*In November of 1970 “the walls (were) blocked in the basement (of the church) for extra class room” space. As 1971 dawned, a steeple was put on*



*top of the church which enhanced its already beauty.*

*The search for a new pastor came to an end on January 31, 1971 when Rev. Grover Holder was extended the call. Rev. Holder "began his duties as pastor of Richmond Hill Church March 21, 1971."*

*While pastor, 27 were baptized; much improvements were made to the church and parsonage; a baptistery was installed; the parking lot was paved in the spring of 1974; the educational building was air conditioned; and a cemetery fund was started in September of 1975 for maintaining the upkeep of the cemetery. In 1976 the Baptist Young Women was organized with 15 members. The BYW has been an active supporter of missions since its organization.*

*On "May 1, 1977 Rev. Holder resigned as pastor effective the 26th of June." The pulpit committee began its task of securing a new pastor. On January 22, 1978 "the pulpit committee recommended that Rev. Gerald Hart be called as our next pastor." The vote was in favor and "he started his work here March 1, 1978."*

*In 1978 the church voted to remodel the sanctuary. After much planning, work "would begin in January of 1979" and was to be completed by the middle of March. When the work was finally finished, the result was Richmond Hill having one of the most beautiful sanctuaries in Yadkin County.*

*Rev. Hart remained as pastor until June 29, 1980. During his pastorate,*



25 were baptized and a Sunday School average in the high 220's was common.

*With Rev. Hart's departure a pulpit committee was elected. On October 26, 1980 the "committee recommended Rev. Claude Harrelson as the next pastor." The vote was in favor of calling Rev. Harrelson and "his ministry would start January 1, 1981."*

*In May of 1981 the church voted to put a sound system in the church which greatly increased the quality of the sound in the sanctuary. In 1981 Rev. Harrelson began a monthly newsletter mailed into the homes, which kept the members informed of upcoming events and happenings. In December of 1981 the church voted for a "prayer room to be prepared." This step emphasized the importance prayer has had in the life of the church and it is hoped that it will continue to strengthen Richmond Hill. A church pictorial directory was also compiled and updated in 1981, the first one in 13 years.*

*In February of 1983 the church begin planning to remodel the front of the church. When work was completed in the fall, it truly increased the beauty of an already beautiful place to worship. A new organ was also purchased in 1983.*

*In October of 1983, at the Yadkin Baptist Annual Session, Richmond Hill received recognition for several achievements. For the five year period of 1977-1982, Richmond Hill was recognized for having an increase of more than 100% in baptisms, a 100% increase in support of missions through the Cooperative Program, a 100% increase in giving to the Yadkin Baptist*

*Association, and a giving increase of 100% in church receipts. Credit for those increases can be traced back to past faithful pastors and to the responsible Christian stewardship of the members.*

*Also in October of 1983 Rev. Harrelson resigned to accept another pastorate. He and his wife, who had been choir director, had had an effective ministry. During his stay 30 were baptized. Of those baptized, Rev. Harrelson had the privilege in 1981 of baptizing 80 year old Maude Coe, who, thus far, is the oldest person ever to enter the baptismal waters at Richmond Hill.*

*As 1983 came to a close, search for a new pastor began. On March 11, 1984, the "pastor search committee made the recommendation that Rev. Daniel Merritt be called as pastor." The vote was in favor and Rev. Merritt "began his ministry as pastor on May 6, 1984." Rev. Merritt is still presently pastor as Richmond Hill prepares to celebrate her 100th anniversary.*

*Several highlights from the last 5 years deserve mention. In December of 1985 an anonymous donor, out of the Christian charity in their heart, gave to the church a 1986, 15 passenger Dodge van as a Christmas gift. The Christmas spirit still exists!*

*In February of 1987, a pictorial directory was compiled to update the congregational family. A puppet ministry for the children was begun in the spring of 1987 that will help in planting the Gospel seeds in their young hearts.*

*On April 27, 1987 at the WMU Associational Annual Meeting, the WMU of Richmond Hill was recognized with a certificate in acknowledgement of distinguished achievements. This is the highest award given by the State WMU office. Also, during the WMU centennial year, the Richmond Hill WMU in December of 1988 received a certificate of Merit Achievement. This is the highest award given by the Southern Baptist Convention. Little did those eleven ladies know when they started WMU back in 1952 the future fruit that would result from the seeds they were planting.*

*In May of 1987 the church was fortunate to purchase some additional land. This will increase the possibilities for growth for future generations yet to come. The fall of 1987 saw the formation of a Handbell Choir which truly adds to the spirit of worship.*

*In the summer of 1988 the church purchased a TV-VCR monitor which enables the church to expand its method and teaching possibilities. While our founding brothers and sisters back in 1889 could not conceive of such teaching aids, one truth remains the same: the methods of how we teach may vary from generation to generation, but the Message the church teaches remains the same!*

*Mission giving continues to increase in an effort to get out that Message we seek to teach. A continued increase in mission giving is a quality that has characterized Richmond Hill since 1889 when the church pledged to give \$5.00 to Associational and State Missions. In 1988 Richmond Hill gave a total of almost \$25,000 to all its mission endeavors. While that is a figure to be proud of, as long as there are people who are hurting and without Christ it is not a figure we can be satisfied with. As we enter our second*

*hundred years, just as our founding brothers and sisters did, we must continue to pledge to stretch ourselves.*

*Also, during the last 5 years the church has witnessed over 20 baptisms and 10 joined by letter. From those original 15 faithful members, Richmond Hill has a present membership that consists of over 400 resident and non-resident members.*

*From its membership, Richmond Hill has seen three young men during the decade of the 1980's, licensed to the Gospel ministry. Richard Thomas was licensed April 30, 1980 (ordained at RHBC March 15, 1981), Criss Nichols was licensed June 24, 1984 (ordained at RHBC October 28, 1984), and David Myers was licensed June 5, 1985. It is hoped that through these men's ministry that the influence of Richmond Hill can continue to reach out and influence others for the cause of Christ.*

*As the centennial anniversary of the founding of Richmond Hill Baptist has dawned, the church finds herself approaching another centennial mark. In August the church will have been faithfully a part of the Yadkin Baptist Association for 100 years. In honor of these two centennial milestones, Richmond Hill has had extended to her the privilege of hosting, in October, the 199th Yadkin Baptist Associational Annual Session. It is an event the church looks forward to with anticipation.*

*The church, with anticipation, also looks forward to the future. The Lord has brought Richmond Hill a long way since 1889. Richmond Hill has a history it can be proud of, but it also has a bright future ahead of her. It will*

*be a future the Lord will fill with many and varied opportunities to be His shining light and influence.*

*As Richmond Hill ends 100 years of service for Christ, can we learn anything from the past that will help us as we enter the future?*

*YES. Two truths stand out.*

*First, we learn that a true church cannot be contained within a stack of bricks and stones, no matter how beautiful they may be arranged. A true church is a community of people who hold one thing in common: faith in Jesus Christ as their Lord and Savior. It is this common belief that has bound together through the years the people of Richmond Hill Baptist Church. In spite of all the imperfections that each may bring, faith in Jesus Christ as Lord and Savior makes Richmond Hill a community of God's people. It is here that we worship and teach our children and meet our friends. It is here that we find faith when doubt haunts us, strength when we are weak, and forgiveness when we fail. It is here that we are comforted in our sorrow, renewed in our weakness, and encouraged in our well doing. For the last 100 years those who've been privileged to have been influenced and touched by her can say of Richmond Hill: "Truly this is none other than the house of God."*

*There is a second truth we can learn from our past. The past, as well as the future, issues unto God's people a challenge - a challenge to walk in the path of those who have faithfully walked before us - a challenge to be a light for Christ - a challenge to fulfill the Great Commission - a challenge to be a Christian in every area of our life - a challenge to be busy laboring in the*



*fields, for the harvest is plentiful yet the laborers are few. May we at Richmond Hill be found as laborers, busily working for our Lord and Savior Jesus Christ.*

*As the history of the first 100 years of Richmond Hill Baptist comes to a close, may we begin the second 100 years with the determination to be more for Christ. We have the privilege of helping shape the future history of Richmond Hill Baptist. As we, each day, create the future history of Richmond Hill Baptist, may we be aware of the truth that in actuality all of history in reality is His-Story. Let us, therefore, ever press toward the mark for the prize of the high calling of God in Christ Jesus in order that, as our present becomes history, it may be said by future generations that it was a continued history of telling His-Story.*

*Daniel Merritt*

*March 31, 1989*

## *PASTORS AT A GLANCE*

*All dates and names listed were taken from the church minutes*

<i>J. T. Jenkins</i>		<i>June 30, 1889</i>	<i>-Spring of 1890</i>
<i>E. J. Adams</i>		<i>June 27, 1890</i>	<i>-September 1900</i>
<i>J. T. Kirk</i>		<i>November 1900</i>	<i>-June 1901</i>
<i>E. W. Turner</i>		<i>June 8, 1901</i>	<i>-December 1901</i>
<i>C. H. Stone</i>		<i>July 1902</i>	<i>-March 31, 1903</i>
<i>J. T. Kirk</i>	<i>Reelected</i>	<i>April 11, 1903</i>	<i>-July 7, 1905</i>
<i>O. J. Martin</i>		<i>July 7, 1905</i>	<i>-July 1908</i>
<i>G. M. Burcham</i>		<i>November 1908</i>	<i>-September 1910</i>
<i>T. C. Myers</i>		<i>September 24, 1910</i>	<i>-July 1912</i>
<i>O. J. Martin</i>	<i>Reelected</i>	<i>July 27, 1912</i>	<i>-June 1914</i>
<i>T. C. Myers</i>	<i>Reelected</i>	<i>June 13, 1914</i>	<i>-July 1918</i>
<i>L. W. Burrus</i>		<i>July 13, 1918</i>	<i>-September 1918</i>
<i>R. P. Coram</i>		<i>November 8, 1919</i>	<i>-July 1920</i>
<i>D. G. Reece</i>		<i>July 10, 1920</i>	<i>-July 1924</i>
<i>R. E. Adams</i>		<i>August 17, 1924</i>	<i>-November 1925</i>
<i>G. E. Burrus</i>		<i>November 21, 1925</i>	<i>-September 1934</i>
<i>Elis Norman</i>		<i>September 22, 1934</i>	<i>-June 1948</i>
<i>A. C. Larrimore</i>		<i>June 26, 1948</i>	<i>-February 28, 1961</i>
<i>Harry Walker</i>		<i>August 1, 1961</i>	<i>-July 1, 1963</i>
<i>Bill Denton</i>		<i>January 1, 1964</i>	<i>-August 27, 1964</i>
<i>Leon White</i>		<i>April 14, 1969</i>	<i>-August 26, 1970</i>
<i>Grover Holder</i>		<i>March 21, 1971</i>	<i>-June 26, 1977</i>
<i>Gerald Hart</i>		<i>March 1, 1978</i>	<i>-June 29, 1980</i>
<i>Claude Harrelson</i>		<i>January 1, 1981</i>	<i>-October 23, 1983</i>
<i>Daniel Merritt</i>		<i>May 6, 1984</i>	

## SUNDAY SCHOOL SUPERINTENDENTS

*The dates and names listed were taken from Associational minutes.*

1889-1891	H. A. Swaim	1938-1940	Clint Hobson
1892-1894	W. W. Cornelius	1941-1942	Loyd Prim
1895	H. A. Swaim	1943-1944	O. G. Jester
1896	C. H. Adams	1945-1946	Fred Williard
1897	H. A. Swaim	1947-1949	Romie Hinshaw
1898-1900	J. N. Jester	1950-1956	Fred Williard
1901-1908	E. W. Turner	1957-1958	Arnold Hobson
1909-1910	J. E. Spainhour	1959-1961	Fred Williard
1911-1912	W. O. Adams	1962-1964	Howell Hinshaw
1913	J. E. Spainhour	1965-1967	Harold Dixon
1914	J. N. Jester	1968	Jim Hardy
1915	H. L. Kirk	1969-1972	Fred Williard
1916	N. E. Adams	1973-1976	Horace Ray Jester
1917	D. W. Hobson	1977-1989	Howard McKnight
1918	W. O. Adams		
1919	D. W. Hobson		
1920	O. G. Jester		
1921-1923	D. W. Hobson		
1924	O. G. Jester		
1925	D. W. Hobson		
1926-1927	N. E. Miller		
1928-1933	Gilbert Pardue		
1934	Romie Hinshaw		
1935-1937	U. G. Miller		

ORDAINED DEACONS  
of  
RICHMOND HILL BAPTIST CHURCH

*Deceased Deacons*

*I. L. Shugart  
A. W. Turner  
W. W. Cornelius  
William O. Adams  
J. Lewis Pardue  
Dallas W. Hobson  
W. Beecher Pardue  
Oliver G. Jester*

*Romie W. Hinshaw  
Loyd Prim  
Marvin Flynn  
Dewey G. Matthews  
Monroe H. Angell  
Claude Hobson  
T. Greer Coe*

DEACONS LIVING WHO HAVE BEEN ORDAINED

By

RICHMOND HILL BAPTIST CHURCH

(in alphabetical order)

*Gary Branon  
Mitchell Casstevens  
Arvil Davis  
Steve Davis  
Harold Dixon  
Jim Hardy  
Tim Harrelson  
Howell Hinshaw  
Clinton Hobson  
Joseph Hobson  
Tommy Moxley  
Joe F. (Bill) Huff*

*E. G. (Jack) Jester  
Horace Ray Jester  
Tommy Jester  
Winnie W. Johnson  
James Lawson  
Dale Nichols  
Benny Pendry  
Howard Pendry  
Joe Pendry  
Mark Russell  
J. C. Sparks  
Fred Williard*

## CHURCH COVENANT

*At the first organizational meeting on March 30, 1889, "Bro. E. J. Adams read the church covenant (and) on motion the church covenant was adopted." This covenant states the purpose, reason, and intention of why Richmond Hill Baptist Church was organized.*

*May each member who reads the original words read on March 30, 1889, covenant in their soul to continue to pursue the worthy goals adopted that day. As the church begins her second hundred years, may each member reaffirm the covenant of our founding brothers and sisters.*



# Church Covenant.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ; and to give ourselves wholly to him: we do now solemnly and joyfully covenant with each other, to walk together in him, with brotherly love, to his glory, as our common Lord. We do, therefore, in his strength, engage - That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort and admonish each other as occasion may require: That we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of his house: That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children and those under our care, for the service of Christ, and the enjoyment of heaven: That as we are the light of the world and salt of the earth, we will seek divine aid, to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men; That we will cheerfully

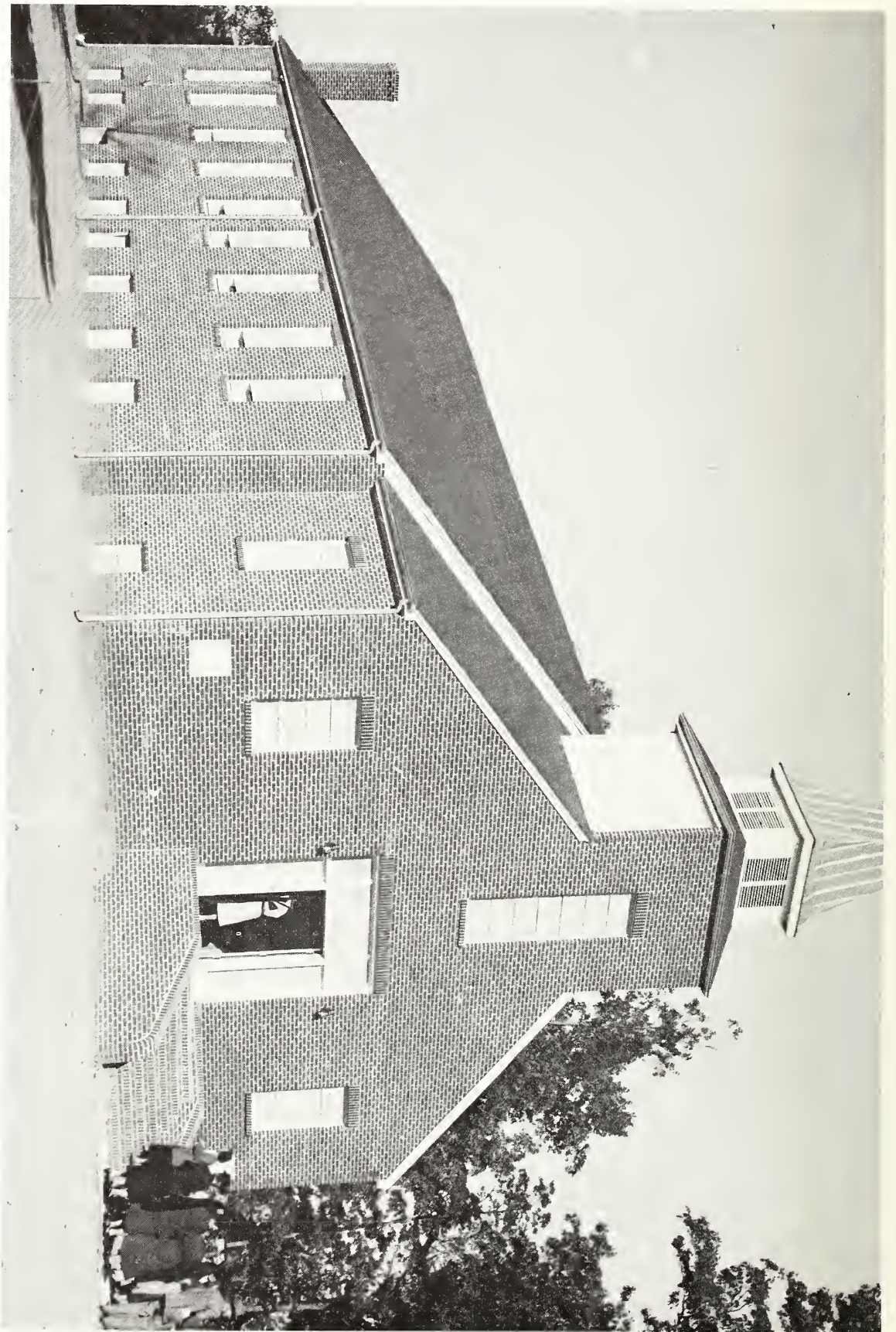
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contribute of our substance,  
according as God has prospered  
us; for the maintenance of a  
faithful and evangelical ministry  
among us, for the support of  
poor, and to spread the gospel  
over the land; That we will,  
in all conditions, even until  
death, strive to live to the  
glory of him, who hath  
called us out of darkness into  
his marvelous light. "And  
may the God of peace, who  
brought again from the dead,  
our Lord Jesus, that great  
shepherd of the sheep, through  
the blood of the everlasting  
covenant; make us perfect  
in every good work, to do  
his will; working in us  
that which is well pleasing  
in his sight, through Jesus  
Christ; to whom be glory forever  
and ever, Amen."



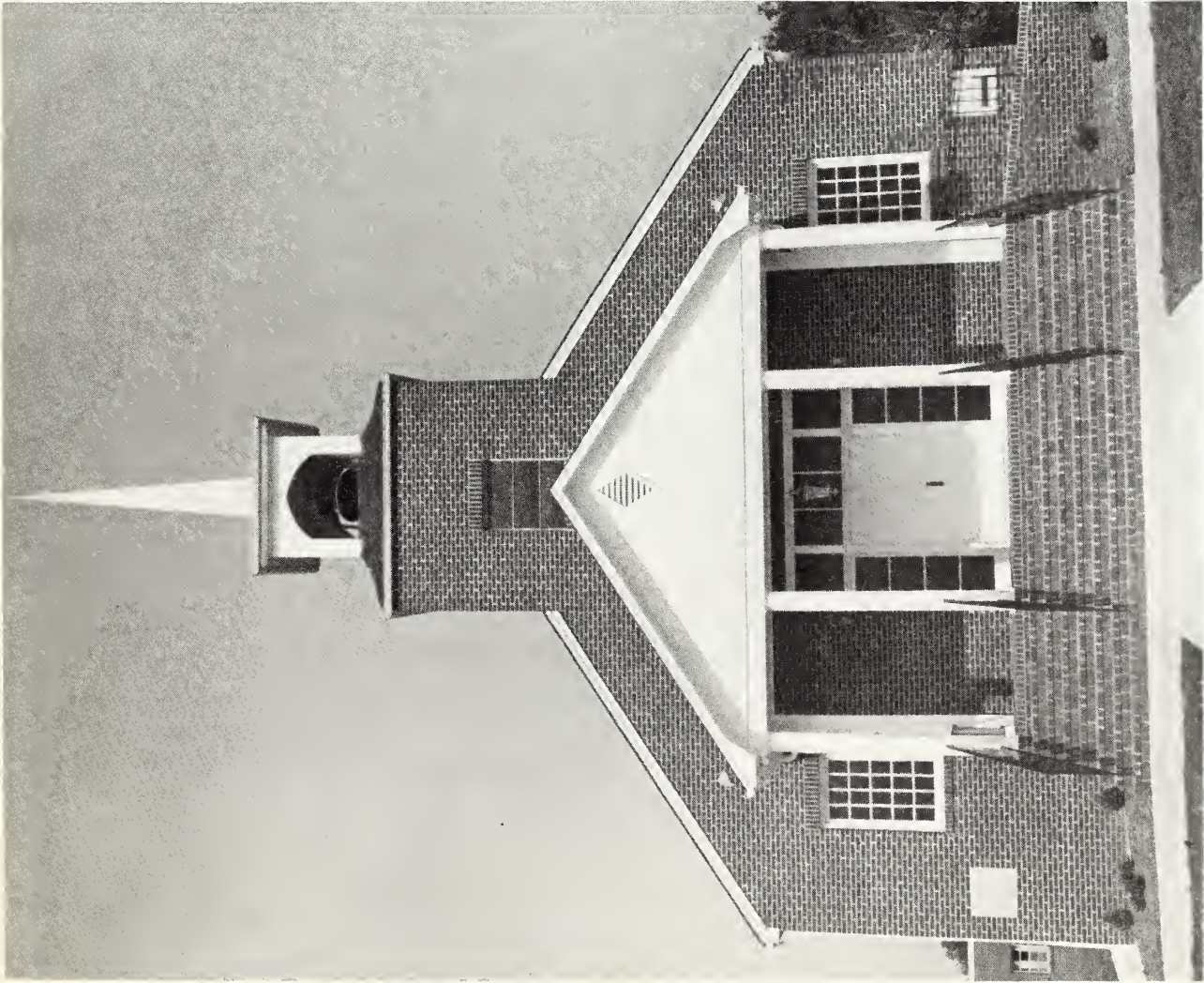
*The original church building which was built in 1889, with the additional wings which were added in 1935.*





*Taken in the fall of 1950, shortly after the members moved into the new church.*





*The church as it looks today. Taken in the fall of 1983, soon after the new front was completed.*



*Taken in 1981. In comparison with the 1950 photo, several changes to the church which occurred over the years can be noticed.*



## OUTLINE OF CENTENNIAL CELEBRATION

*What follows is a brief outline of the events planned for the centennial celebration. This is only a sketch outline, as all plans are not completely finalized as this goes to print. As the centennial year becomes history, our memory may have a tendency to grow fuzzy! After the celebration has ended, this outline can serve as a memory refresher of this historic occasion.*

*A History Committee was elected to plan events: Judy Jester, Chairperson; Lena Church; Wanda Poindexter; Clinton Hobson; and Daniel Merritt, Pastor.*

*January 22 - Past and present deacons were honored during the worship hour. The men of the church were in charge of all phases of the service. The families of deceased deacons were recognized and a plaque with the names of all deceased deacons on it was presented to the church to hang in the fellowship hall. Speakers for the morning service were active and inactive deacons. Flowers were placed in the sanctuary by the Brotherhood in honor of past and present deacons who have served the church.*

*February 26 - The morning service focused on past and present Sunday School workers, teachers, and Sunday School Superintendents. Several past and present workers in Sunday School spoke during the service concerning the influence, rewards, and significance of Sunday School in their life and in the life of the church. Sunday School Superintendent, Howard McKnight, presented pins to the following people for having*

*perfect Sunday School attendance during 1988: Sabra Smith, 1 year; Jonathan Merritt, 2 years; Arvil Davis, 2 years; Heather Matthews, 3 years; Raymond Lineberry, 4 years; Denise Merritt, 5 years; Shirley Merritt, 6 years; Daniel Merritt, 9 years; Mark Russell, 9 years; Marie Smith, 16 years; Leo Brown, 24 years; James Shermer, 33 years; and Horace Ray Jester, 45 years. Flowers were placed in the sanctuary in honor of all past and present Sunday School workers, teachers, and Sunday School Superintendents.*

*March 19-22 - Past pastors and interim pastors were invited back to speak. Speakers were: Gerald Hart, Sunday morning; Larry Childs, (interim November 1983-April 1984), Sunday night; Grover Holder, Monday night; Richard Thomas, (interim July 1980-December 1980), Tuesday night; Claude Harrelson, Wednesday night. Unable to attend were Harry Walker and Leon White, but letters were read from both of them. The church served a meal for each preacher. Flowers were placed in the sanctuary in honor of all pastors who have faithfully served Richmond Hill.*

*April 2 - The climactic celebration. Celebrated the centennial anniversary of the organizing of the church which occurred March 30 & 31, 1889, with old fashion day, testimonies, there were several guests who made brief remarks, sermon by pastor, "What We Can Learn From Our History", and dinner on the grounds after the service. Flowers placed in the sanctuary were in honor of all past and present members who, each in their own way, have helped make Richmond Hill the church it has become. At the conclusion of the day 100 balloons were released.*

*October 26 - Richmond Hill had the privilege of being host church of the Yadkin Baptist Association Annual Session in honor of its 100th*

*aniversary as a church and its 100th anniversary in the Association. There was an afternoon and an evening session. A meal was served by the church after the afternoon session.*

*In addition to the mentioned special dates:*

*A history room was set up in the fellowship hall, which featured old photographs and other memorabilia that were reminders of the church's spiritual roots and heritage.*

*A beautiful ink drawing was done by Mrs. Frankie Ireland, of the old church building and the present church building. The drawings were numbered 1-300 and were made available for \$10.00 each. It was a work of art every member will treasure.*

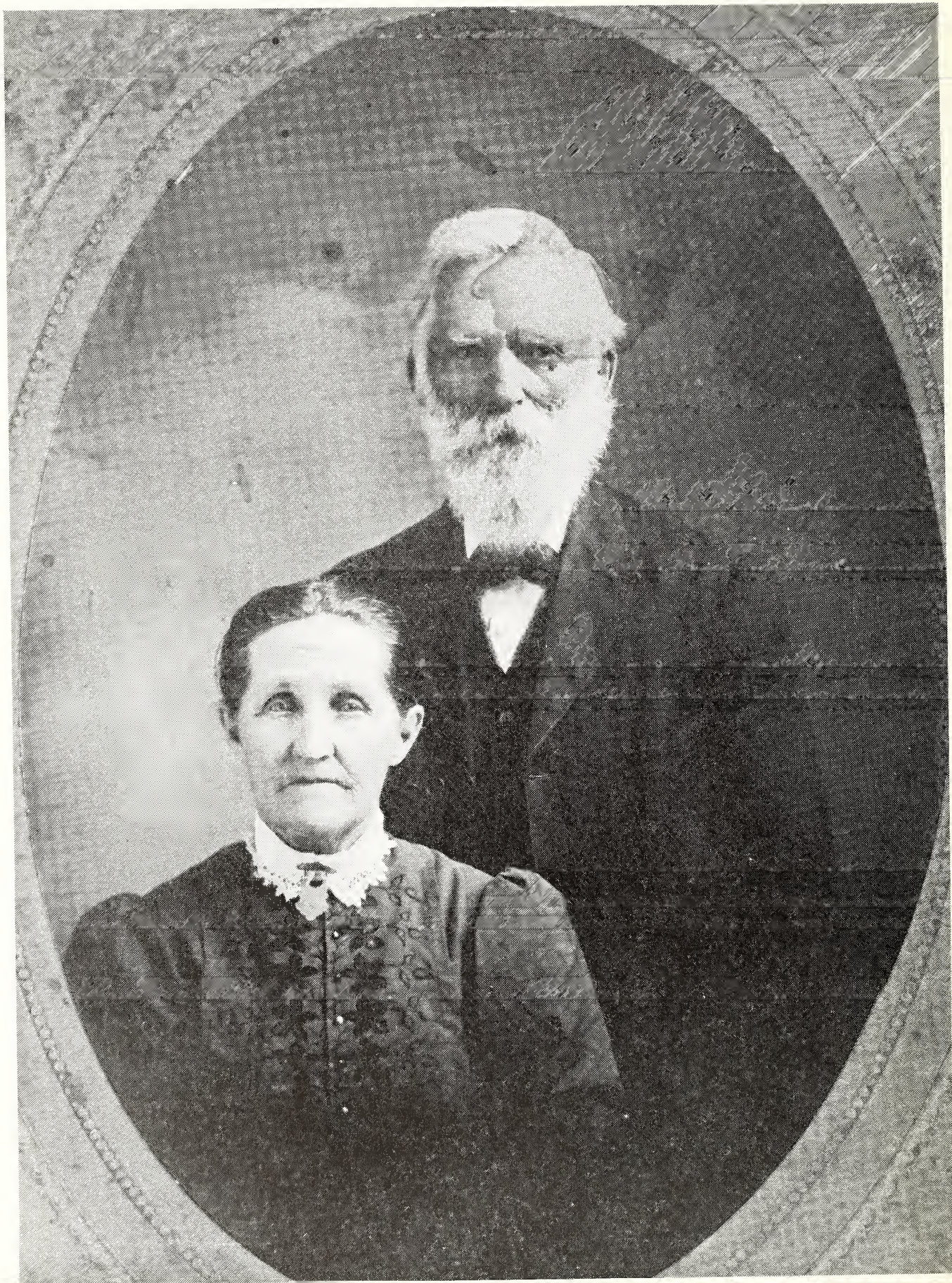
*A copy of the church history was written and distributed to the members.*





*This picture was thought to be taken around 1868, with his first wife Sabra Reece Adams. Rev. Adams was approximately 24 years old at the time.*





*Obviously, this picture was taken in Rev. Adams' later years. We think around 1917 or at about age 73.*





*We think this picture was taken around 1920, shortly before his death at age 76.*



# INSERT

Photographs and additional information concerning Rev. E. J. Adams, the church's second pastor, was discovered after this book had gone to print. These findings are of such historical significance and value that this insert was prepared. The photographs are the property of Linda Adams Angell, the granddaughter of Rev. Adams.

Rev. Elem Jesse Adams, who was born in Grayson County, Virginia on February 14, 1844, had a vital part in the church's organization and early development. At the first organizational meeting on March 30, 1889, he preached the first sermon to the newly formed congregation, read the church covenant, articles of faith, the rules of decorum, and the constitution. The minutes from that historic day indicate he served as the overseer at this organizational meeting.

On March 31, 1889, the church's first Sunday service, the first two deacons were ordained and "the (dedication) prayer was led by Bro. E. J. Adams." Also, when the newly built church was dedicated on Christmas Day, 1889, he, along with other area ministers took part in the service.

When he became the church's second pastor on June 27, 1890, he provided ten years of leadership which led the infant church to stability, direction, and growth. After he stepped down as pastor of Richmond Hill, in September of 1900, he had to give up pastoral work for a while because of bad health.

In 1902 he and his family moved to Rogers, Arkansas. As his health improved, he later returned to pastoral work. While returning to North Carolina for visits, he lived in Arkansas until his death on March 15, 1921 at age 77. One of the last sermons he preached in North Carolina was in the summer of 1920 at the 130th Session of the Yadkin Baptist Association, an honor he was given for his 30 years of service as a pastor in the Association.

Rev. Adams, who was converted in 1863 at age 19 was a devoted husband and a loving father. From his marriage to Sabra Reece in 1868, three children were born. His wife died in 1873. In 1875 he married Lucy Reece. From this union, seven children were born. Though he didn't live to see it, one of his grandsons, R. E. Adams later served as pastor at Richmond Hill Baptist Church from August 1924 to November 1925.

Rev. Adams gave almost 60 years to the service of Christ and His churches. Fortunate, was Richmond Hill in her infancy, to have a man of such dedication and devotion cross her path.

Daniel Merritt





